The Inquirer

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THE SUMMIT AFTER ALL

IT would have been improbable two or three weeks ago to suppose that a unanimous vote, without a solitary dissentient, would be passed at the emergency meeting of the General Assembly of the United Nations on the Middle East. Yet such has come to pass. Mr. Hammarskjöld seems to be elated about it, and is now in the Middle East attempting to apply the preliminaries of the resolution. The Arab states themselves proposed it; it seeks to guarantee the integrity and sovereignty of each of their states. And apparently that of Israel also. This seems to be the most surprising implication of the resolution. Anyway, it received the support of the Israeli delegate. If the sponsors of the resolution mean all that they say by it, then the Middle Eastern question which was so terribly threatening a few weeks ago has been answered, temporarily at least, in a manner which could not then have been dreamt about.

Behind the scenes at the United Nations, some of the work intended for a summit meeting has been accomplished, and with a goodwill that even now seems too good to be true. It is even dimly possible for peace really to be established between Israel and the Arab states. The next few months will tell. Meanwhile, it is permissible to see a new light shining among all the dark rivalries in a part of the world changing more rapidly, probably, than any other.

At Geneva

And another summit conference has taken place, without limelight and dramatic speeches, at Geneva. Scientific representatives of what may be called the nuclear states have devised a plan for control if the governments care to accept it. There is doubt about this, and this must account for the inattention which this agreement is receiving. It is one of the most remarkable among the great powers. In effect, it is an agreement upon disarmament, taken within the nuclear field and not taken by the politicians. If anything comes of it, the scientists, it will be seen, are taking a new place in world government. "Tell us", in effect say the powerful states to their scientists, "what can be done in international co-operation". And the scientists are telling them.

Apparently much was done behind the scenes at the United Nations to make the Arab resolution possible. It was a kind of summit conference. What went on behind the scenes at Geneva? Apart from their scientific work, what did the scientists talk about? A fascinating speculation about the future is permitted by such a meeting. Not so long ago, security would have made such a meeting impossible. Some of the most influential scientists in the world, knowing all about their governments' secrets, must have discussed privately many of their implications.

The Optimists

Is this a pointer to the future? Events may be driving the politicians to hand over at least partial decisions to the scientists, simply because the politicians, like a good many other people, do not have the necessary data on which the decisions have to be made. And the scientists, working in a field which demands from them mutual respect, and not necessarily having to make a show before any public, can agree with simple integrity.

If anything comes of the Geneva conference, and there is a fair chance that something will, then it may well be one of the turning points of modern history. It may, in effect, be a successful disarmament conference in the nuclear age; and if it proves to be such, it may be only the first of such conferences. The summit has been reached in a manner which the newspapers seem to have missed altogether.

It is too soon to sound any note of joy, but at least the nature of the events may be observed. At Geneva are the League of Nations' buildings, forlorn in an idealism of a world without war. The scientists have been meeting there. It would be a mysterious justification of all the faith in idealism if out of the ruins of the old League of Nations' buildings—ruins for what they were originally intended—there came the first concrete message of hope in a threatened world. It may be so.

And there is more than one lesson to be drawn from all this. The world was loud with alarm when the troops landed in Lebanon. It has hardly taken any notice apparently in headlines of the agreement at Geneva, or the remarkable agreement in New York. The optimists after all are winning, although general publicity seems to be unwilling to take notice of it.

It is a remarkable fact, too, that the faith of the men who created the League of Nations lives on in spite of everything that has jeered at it. After all, Hitler and all his works are no more, and the vision of such a man as President Wilson glows more brightly as the years pass. Never was there a clearer demonstration of faith overcoming fact—the fact in this instance of most of what has taken place between nations during the past forty years.

THE SIXTEENTH I.A.R.F. CONGRESS

By Arthur Peacock

O'er continent and ocean,
From city, field and wood,
Still speak, O Lord, Thy messengers
Of peace and brotherhood,
In Athens and Benares
In Rome and Galilee
They fronted Kings and Conquerors,
And taught mankind of Thee.

EIGHTEEN hundred people, drawn from twenty countries, and representing Hindu, Buddhist, Jewish, Christian and Muslim faiths joined in singing these stirring words of Robert Sanders at the University Chapel service which opened the proceedings of the 16th Congress of the I.A.R.F. at Chicago. The service followed a traditional pattern and reminded us in several ways of our own General Assembly anniversary service. But at this service, as at many Church services in the United States, particular emphasis was given to the offertory. An offertory prayer was uttered prior to the sidesmen taking the collection, and when they processed down the aisle to hand the offertory to the minister, the whole congregation stood up. It was one of several differences observed in worship practice. Dr. André Bouvier of Switzerland was the preacher. His major point was that our present need was for a new internationalism which could be translated into moral and religious terms.

"My brethren", Dr. Bouvier, persuasively argued, "we are neither economists nor sociologists. It is not our job to solve the technical problems of those in charge. Our task is to give what we have, and to give generously so that we back everywhere, through prayer and comprehension the tremendous efforts of those struggling for humanity's welfare.

"The mission of liberty, material help and love", Dr. Bouvier affirmed, "was the very core of religion".

Two Religions

On the same evening we returned to the Chapel for the first public meeting. During the week there were five such meetings and each gained very large audiences. The lectures were long and there was some measure of disappointment that the learned speakers, while speaking of their respective faiths, did not relate these teachings to the needs of men at this juncture in human affairs.

Dr. Wilhelm Pauck who spoke for Christianity is an historian and much of his address was taken up with a concern to stress the debt liberal protestantism owes to both Erasmus and Luther. In some ways, it was a lecture better suited to a minister's fraternal than to a public meeting. But towards its conclusion Dr. Pauck spoke in language that had meaning for the man in the pew. He stressed the need for interpreting the Gospels so that their relevance for modern man might be more easily grasped.

"Christianity", Dr. Pauck reminded us, "stands at the fringe of the common life today. It no longer shapes it. Only one-tenth of the population accept church responsibility. The churches have lost people because they do not speak in a language ordinary people understand. The task of religious liberalism was to ensure that religion did not become an ally of barbarism or that science became coupled with unbelief."

It was with Islam that the second public meeting was concerned and its exponent was Sir Zafrulla Khan, the distinguished international lawyer. Sir Zafrulla's lecture was rich in information concerning the essential emphasis in the theological, social and economic teaching of Islam. But the point that was most significant for many in the audience was the stress placed upon "The Koran" as the one true source of religious knowledge. Many listeners realized for the first time how it is impossible for Muslims to be liberal in the sense that Unitarians use this word. There may be Muslims who are liberally minded but the faith itself can never be. Some people thought the lecture revealed narrow fundamentalism, and dismissed it at that. Such an attitude, though, will not help; Islam is a great power in the world and our task is to try to understand its chief emphasis and the strong hold it has on its people. Sir Zafrulla's lecture was valuable for the reason that it proved a real "eye-opener" to many people unfamiliar with the Muslim's deepest beliefs. One commentator described it "as a brilliant legal defence of the Koran".

Hindus and Buddhists

Dr. Kalidas Nag who spoke on Hinduism is an historian and his lecture was a detailed survey of the development of the faith and the various trends and tendencies influencing its outlook. Dr. Nag had much to say concerning the influence of Rammohan Roy—"the father of modern India"—and of the influence of the Brahmo-Somaj and Ramakrishnan Missions. Here again while the address provided much valuable factual impression it did not get to grips with the way the Hindu faith could meet men's needs now, and from this angle occasioned disappointment.

Next in the series of public meetings was that on Buddhism, by Hon. U. Chan Htoon, a leading Burmese Judge, and Vice-President of the World Fellowship of Buddhists.

The Judge gave a clear exposition of the Buddhist religion as taught in his own native land. His important emphasis was on the Buddhist affirmation concerning the freedom of the individual; its opposition to modern attempts to stultify the growth of human personality and to keep people in rigid compartments.

It was obvious the learned Judge was concerned to deny the charge, so often made, that Buddhism is "other wordly". "Buddhism", he declared, "is the opposite of the totalitarian concept which only gives the individual a group existence subordinate to the needs of the State. The State and its laws", he continued, "exist for the individual and not the individual for the State. They are merely the instruments by which men are enabled to live together".

The Liberal Jews

Finally, Rabbi Solomon Freehoff spoke of Liberal Judaism and the modern mind. It was a brilliant address, revealing the differences in approach of Liberal Jews and Liberal Christians, and indicating what must be done if religion is to give helpful guidance to men at this time.

Here are a few of the Rabbi's comments: "The Liberal Christian is generally an anti-credalist. He represents active, ethical work for the improvement of society. He tends to become 'this wordly' instead of 'other wordly'" . . . "The Liberal Jew is generally an anti-legalist. He fights the claim of the ritual and ceremonial commandments. He asserts the higher claim of the ideal, ethical and spiritual as implicit in the teachings of the prophets. He tends to be against the rabbinic lawyers and for the Biblical prophets".

Again: "Christianity holds that if you begin with the right belief you will arrive at the right action" . . . "Judaism has come to believe that if you begin with the right action you will come to the right beliefs" . . . "Judaism is inductive" . . . "Christianity is deductive". The Rabbi declared he saw no purpose in asking which was the better way. "In an age such as this, when men had dreams of greatness and personal ambition, Christianity could serve especially to remind men to be humble. Judaism could assure men that smaller duties may be meaningful and may help to build up a worthy life".

He saw the task of modern religion as being so directed that it could help all needing ethical and spiritual healing. "Beyond teaching its specific doctrines and specific duties, it must do something for all men who ask for help. It must give to the modern world its essential spirit".

The warmth of applause that greeted this moving utterance was indicative of the response it had quickened among the men and women in the crowded hall. Rabbi Freehoff had brilliantly shown what his faith meant to him and how all faiths—" the differences between them are God ordained "—could work in the spirit of tolerance and understanding for the welfare of humanity.

It says a great deal for the interest aroused by these lectures that not only were they attentively listened to by very large audiences but on the following day the panel discussions were equally well supported and in each case vigorous discussions took place.

Informal Talks

The panels dealt with matters of theology and philosophy; the challenge of science; social and racial tensions, worship, education and the arts, ethics and international relations and human values and economic forces.

It is impossible to summarize either the daily discussions or the panel findings. The latter together with the final resolutions will be shortly published. One can only report that the panels achieved their primary purpose in encouraging individual participation by conference members; 70 per cent of those attending the discussions joined in or put questions to the members of the panel.

Meetings and discussions were by no means the only items on the Congress agenda. There were many social gatherings, special lunches for ministers, laymen, and women. An all-Congress banquet at which the veteran, Dr. Preston Bradley, was the main speaker. He has just celebrated his 70th birthday. Visits to the homes of Chicago Universalists and Unitarians; a tour of Chicago; a visit to a map-printing plant; a nightly informal gathering in the open-air with a seeming never-ending supply of fruit drinks for everyone.

He would be indeed a clever man who could adequately describe the friendships made at this Congress, the lavish generosity of our American hosts, the spirit of fellowship which prevailed everywhere and at all times.

About everything that happened at Chicago those who attended will talk for many a long day, but I shall always recall the small company of Shintoists, Buddhists and Sikhs and Unitarians who sat quietly in a church garden on a hot summer afternoon telling a group of Congress members, specially interested in Asian problems, of their faith, of their needs, their hopes and of their wish for our help, guidance and encouragement.

The little gathering was more revealing, more informative, than many learned lectures. It is out of such encounters rather than from academic study of religion that real inter-faith understanding will emerge.

At Chicago we have learned a great deal about the living religions; and what we have learned has shown how much more there is to know. We are only at the beginning of the path of inter-faith understanding, and many obstacles of prejudice, ignorance, misunderstanding have to be overcome before real co-operation may be achieved.

THE VEXATION OF THINKING

By A. Phillip Hewett

THERE are a great many people in this world who find thinking a very great vexation. And though it may be demonstrated that it is to thinking that we owe any progress that humanity may have made, they are still anxious to adopt any expedient that will absolve them from the necessity of thinking for themselves. As Emerson pointed out, sects and parties commonly fulfil that function. They draw up a programme or general statement of what they stand for. People who wish to belong to the sect or party subscribe to this statement. It becomes well-known in society at large. And then if the member is asked, "What is your opinion on such and such a question?", he can simply reply, "Oh, I am a ———ist!" He has justified himself, given himself the credit for having arrived at an opinion, and not given himself the trouble of having to think much about it. Indeed, most sects and parties, through their literature, supply their members with ready-made answers to the questions which are likely to arise in everyday discussion. These answers may be well thought out, or they may not, but all that the person using them is required to do is to be able to repeat them.

I was reading the other day what I believe to be a true story of something which took place recently in Paraguay. A certain priest in one of the towns there kept a parrot, and, unlike some of the less desirable things that parrots are sometimes taught, this one learned to recite the Mass. But one day the parrot escaped and flew off to the jungle to rejoin its own kinsfolk. Travellers through that region now report that the forests resound to the chant of the Mass weirdly rendered by a feathered chorus.

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That is an extreme example of unthinking repetition of partisan statements. I am not, of course, claiming that all partisanship is so extreme. But let us beware of the dangers. I well remember during my first week at the University attending a lecture on philosophy where almost the first thing we were advised was: "Never say, I am a ———ist!" That I have found to be wise counsel. We all have our own particular outlooks upon life, and no two of us have precisely the same one unless it has been artificially imposed upon us from the outside. There has been from time to time some question as to whether it might not be inconsistent with complete mental independence to call oneself a "Unitarian". But that is quite a different matter, because "Unitarian" is not the name of a sect or party in the sense of which I am writing. It is precisely the genius of Unitarianism to provide a spiritual home and a forum for discussion in which all types of outlook may not only find a place but be positively welcomed. There is nothing in Unitarianism that is "devised to save a man from the vexation of thinking".

I should like here to quote what two distinguished men have said on this subject of sects and parties. The first is a poet, Archibald MacLeish. He says: "Although I know what I believe, I do not know what words to put to it. . . . I do not like labels, even good ones". A lot of us, I suspect, feel in the same position. The second is a philosopher, Bertrand Russell. He writes: "I am not in the habit of giving myself labels, which I leave to others". (I should add that he wrote this in reply to a question asking whether he was a humanist, and that he continued in characteristic style, "I should not have any inclination to call myself a humanist, as I think, on the whole, that the non-human part of the cosmos is much more interesting and satisfactory than the human part".)

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But in many circles there is a widespread feeling that if you do not care to attach some specific label to your ideas it may well be assumed that you have no ideas at all worth mentioning. This view I entirely repudiate. Pigeon-holes and filing cabinets have their undoubted uses, but it is not one of these uses to serve as part of the furniture of the human mind, arbitrarily dividing the living ideas of a unique personality. Particularly must this be so in matters of religion, which is the broadest concern of all.

However, let us now turn to the sort of labelling which has, as a matter of fact, taken place on a fairly wide scale within the Unitarian movement itself during recent years. There seems to be good reasons for supposing that the phase which it represents is now passing, but you are still able to hear people within our fellowship declaring with some pride, "I am a theist", or "I am a humanist", or "I am a Christian", or even "I am an atheist"—as though this gave us clear an idea of where they stood in thought as saying, "I am a plumber", or "I am a research chemist", or "I am a garbage collector" would give of where they stand in their everyday occupations. As a matter of fact such labels lead more often to confusion than to enlightenment.

There has been a strong reaction in recent years, particularly among those with a liberal point of view, against the "either-or" idea of religion. What I mean by the "either-or" idea is one which sets before us two alternatives as if they were the only possible alternatives and then demands that we choose between them. I will quote you a particularly notorious example to show what it involves. This is from the writings of Mr. C. S. Lewis. He says:

> "There was a man born among these Jews who claimed to be the son of, or to be one with, the Something which is at once the awful haunter of nature and the giver of the moral law. This claim is so shocking . . . that only two views of this man are possible. Either he was a raving lunatic of an unusually abominable type, or else he was, and is, precisely what he said."

Leaving on one side the very poor taste in the language used, we see that two clear-cut alternatives are proposed: either Jesus was God or he was crazy. We are asked to choose. We are told we must choose. No mention is made of a third and much more probable alternative — that this supposed claim by Jesus is in fact a mistaken interpretation placed upon what he was reported to have said by Christians of a later period.

Nearly always, where this "either-or" choice is set before us, we find that there is in fact a third alternative, and very often a fourth and fifth and many more. Certainly it ill becomes anyone in our liberal fellowship to set before us a choice between theism on the one hand and humanism on the other. I do not say that this has been done. But there have been times and places where some people have come perilously near to doing it. We certainly have theists in our movement and we certainly have non-theists, though I would not care to be asked to draw a line of division between them. But I hope that all, theists and non-theists alike, are humanists in the broad sense of being fundamentally concerned for human beings and things human. If it comes to a choice between a cloistered speculation about the ultimate ends in the universe and living concern for human beings, can there be any doubt as to where our first duty lies, whatever label we may or may not give ourselves? The saints of every form of religion are here agreed. But at the same time those ultimate questions have a way of arising directly out of that living concern for human beings, and of demanding an answer.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

The Crisis . . . and the Communion Service

Sir,—Your issue of August 23 contains two complementary contributions, though whether they were deliberately planned as such it is, of course, impossible for me to say.

I refer to the editorial entitled, "The Real Crisis", in which you comment on Father Corbishley's *Sunday Times* article, and to the Rev. Irvin Hodgson's contribution entitled, "Communion". Your editorial, in stating the difference between the scientist and the theologian, is strong, but not too strong; indeed, at one point it does not, perhaps, go far enough. You say that in the view of the Roman Catholic, "a communicant at a Catholic Holy Communion literally partakes of the nature of God"; it might even be said that, according to Roman Catholic belief, the communicant literally partakes of the body of God; that is the belief, and if it seems to us irrational and quite impossible to believe, then I think that we do well to say so.

But this brings me to my other point—Mr. Hodgson's discussion of the Communion Service; he suggests that this service is likely to be "intimate, helpful, and deeply moving, yet, at the same time, one of the most widely misunderstood of our services". It should be stated quite clearly that there are many Unitarians who do not find it helpful, who regard it as in some respects a hangover from orthodoxy from which some people have not become completely free. We understand it, all right—but differently from Mr. Hodgson.

The Communion, the Eucharist, the Mass—whatever name be used for it—is, of course, a valuable element for all those who find themselves in some way attracted to a sacramental religion, but it is useless to deny that it would never have been generally brought into the Christian Church had it not been for the widely-spread belief, in pagan times, that to eat the God, or some part of the God, at a ceremonial meal, would give the communicant some of the merits of the God. Thus, however we may talk about its being a service of remembrance, the Communion Service is, for some of us, a pale imitation of a service once held in pagan temples and still held in Catholic Churches.

I am not trying to criticize Mr. Hodgson's view; for him, no doubt, the Communion is helpful; I am merely saying that for some Unitarians, at any rate, the views of Mr. Hodgson and Father Corbishley are not acceptable; whether the views of Sir Julian Huxley (whom Father Corbishley was criticizing) will be any closer to ours I am not prepared to argue at this stage. In any event, this letter is long enough. But I do feel that we should be quite clear that there are two strains in Unitarianism—the mystical strain and the rational strain—and that the advocates of both points of view should be as tolerant as possible towards the other.—Yours,

Brighton. *John Rowland.*

"The Desert and the Rose"

Sir,—In your political comments, "The Desert and the Rose" (August 16), you stated that, "if help had been decently given to Egypt over the Aswan Dam three years ago . . . there would possibly be no Middle East crisis now". I think you underestimate the imperialistic ambitions of Nasser and the effect of Russian Communistic propaganda!

But help was, repeat was, very "decently" offered to Egypt, but failing any promise or guarantee whatever, or even probability that the hundreds of millions of pounds of American and British privately owned money, or money raised by taxation in Britain and America, would actually be spent on the Aswan Dam project and not gradually disappear in typical Eastern graft, corruption, and inefficiency, that *very* "decent" offer was *very* reluctantly withdrawn.

In any case, cannot the detractors of British and American industry realize that it is not really "Western" capital the Middle East requires. It has its own "capital" in superabundance: of the oil revenues, by far the greater part, thousands of millions of pounds annually—often 60 per cent or more of the whole is received as "royalties" by the feudal "owners" of this arid land, while, at occasional times only, a tiny fraction of these vast feudal revenues is incidentally spent in ways which benefit the hundreds of thousands of unhappy, illiterate, undernourished, and literally unhoused, Arabs and others. Until very recently, mostly nomadic and savage, whose many centuries of wasteful soil-eroding practices have created, not the oil, but much of the desert land above it. These unhappy tribesmen, stimulated in imagination by tales of untold wealth to be had for the taking, now crowd hungrily and eagerly around the wells, thinking apparently that, like Aladdin's lamp of old, they need only to be "rubbed!" and they too, like their rulers, can own many motor-cars, aeroplanes, palaces, and harems, and live lives of idle, useless, wanton, and lustful luxury!

If the Arabs and the Egyptians, and also many of the Russians, are usefully to be helped they must be trained to work, to reclaim and conserve their desert lands by intelligent agriculture, and also found other industries, just as the civilized Israelis have done. They must also be willing to be *educated*! But to do all this it will obviously be necessary, as President Eisenhower pointed out at the U.N. Assembly, for a practical scheme of international control, discipline (yes, discipline; however much that word rouses prejudice and hatred), guardianship, education, and welfare, to be initiated by the responsible and interested members of the U.N. organization.

If the U.S.S.R. would reasonably co-operate in such a scheme, so much the better, but it is unhappily clear that the present regime in Russia seeks no co-operation—only world domination.—Yours,

Lincoln. *H. W. Kemshall.*

Fifty-One Years Ago — Another Trip to the U.S.A.

Sir,—The Rev. A. Downing's report of the Sunday morning religious service on board the steamer taking the members of the I.A.R.F. to the Chicago Congress, with its very orthodox ritual and dance band trio, recalled the religious services conducted fifty-one years ago, when the members of the I.A.R.F. went and returned from the Congress held in Boston in 1907.

From my diary, I copy these notes.

Sunday, September 8. The *Ivernia*. A damp, misty morning. I was honoured by being asked to play the piano for the Protestant

service. Two official services are held: the Roman Catholic, in the second-class saloon for members in first and second class; and the Protestant service, likewise in the first-class saloon. A Roman Catholic priest conducted the one, and a Rev. Dr. Thomas, of Brooklyn, gave the address to the Protestants. I had a chat with the Purser previously. He said, when many ministers were on board, he himself read the service so as to avoid any ill-feeling, and that Dr. Thomas had often been on their ships, and so he was asked to give the address. I had every liberty in choosing the hymns, and so chose those church hymns of a tolerant and undogmatic nature. It was very interesting to be pianist at an Anglican service on board. The address was of a thoughtful and extremely broad-minded nature, and all my Unitarian friends were delighted with the service. During the evening, for about an hour, the majority of our second-class passengers joined lustily in singing well-known and popular hymns for which I played. It was grand to hear this volume of sound echoing through the saloon.

SUNDAY, OCTOBER 6, The *Saxonia*. In the morning I played the music for the Protestant service and afterwards had a chat with the Captain. In the evening I played for the service the Unitarians had arranged, but which was entirely unsectarian in character, Mr. Fred Maddison, M.P., and the Rev. Mr. Tarrant conducted the service.—Yours,

London, N.W.3. *Frederick Hankinson.*

The English Pen

SIR,—Rumour tells that a new statement on what Unitarians believe is to appear: the product of committee brain derby. Helpful as all shared thinking is, our best Unitarian statements have been the product of one pen.

Let American illustration convince. Fine as is "Together We Advance", the brief work of J. N. Booth has cogency: one pen does the trick. The recent "Fourteen Journeys to Unitarianism" is Unitarian pilgrimage with a touch of Bunyan: again, one pen controls the whole.

But how find the English pen: minister, layman, woman, man?

Rather than put money into committee words, could we offer a good prize for one person's Unitarian Statement, announcing total words allowed: let anyone write as their pen desires. Then let twenty, or forty, non-competitors give marks to all received: print the best.

To tell the outside world in compelling manner what we believe, to bring new friends over our doorstep by inky invitation, this is a hard matter: a committee can scarce do this: yet a committee assuredly should determine what we issue as a church statement.—Yours,

Cape Town. *Magnus Ratter.*

[To prevent misunderstanding, no "statement", we understand, is intended.—EDITOR.]

THE INQUIRER

YOUTH SUPPLEMENT

BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

RELIGION, THE WRITER AND THE ARTIST

By Paul Adams

("Art and Religion" was the subject of this year's subsidiary conference of the International Religious Fellowship. The validity and relevance of the religious and spiritual aspects of the works of contemporary writers and artists are topics which are much discussed by the younger generation. They are very influential in the religious searchings of many young people today. Paul Adams is a member of our Golders Green Congregation.—Ed. supplement.)*

RELIGION today has become a quest for a new set of values in a world which is drifting on a floodtide of scientific change. The nihilism of nuclear genocide hangs over us all in a mushroom-shaped cloud. One questions whether all time henceforward is to become merely a period of waiting before the pressing of the final button, or whether mankind can evolve a creative solution to its dilemma. Creativity is the realm of art. Writers, artists and musicians have interpreted spiritual experience ever since men first felt the need for expression. And any enquiry into the nature of a re-discovery of value must take into account not only the speculations of theologians, philosophers and scientists but also the direction of contemporary art and writing.

Arthur Miller, the American playwright, has said that "the very impulse to write springs from an inner chaos crying for order and meaning". This is a religious statement. The cry for meaning and purpose is one which has proved a dominant theme in much recent literary thought. There is an urgent attempt to fill the vacuum which an age of analysis has left us floundering in. And yet the process of tearing down and analysing false conceptions continues. The search is for the essence of reality buried beneath the dogmas and inhibitions of outworn beliefs.

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The work of Albert Camus exemplifies superbly this lucid destructiveness. The central character of "The Fall" dismantles the fallacy of his former self with scientific ruthlessness until, at the end, one senses something of the utter austerity and truth of life lived without illusions. But the philosophical quest for truth must be reintegrated into everyday experience if it is to retain its validity. The phrase "everyday experience" is in itself a misnomer from a literary point of view, however. For what writer has succeeded in communicating successfully in words what people really think, feel and do in their "everyday lives"? Here the writer is shackled by the tools of his trade, he faces the problem of the sheer inadequacy of language as a communicant of feelings and emotions. Among people this problem constitutes an even more personal and burning question. The pessimistic statement that there can be no real communication between people cannot be allowed to stand. It is the responsibility of the writer to attempt to break down this barrier. Some have evolved completely new styles in the use of words. In recent times the names of Joyce, Gertrude Stein and Faulkner spring to mind. Joyce in his great novel "Ulysses" succeeded more fully perhaps than any writer before or since. His writing has at times an almost poetic quality which lifts the commonplace existence he is describing into the realm of the highest form of literary expression. For it is in the vision of the poet, reaching out intuitively to describe deeply-felt emotion, that literature becomes of the most profound spiritual value.

The artist on the other hand suggests moods in paint; he is not limited by the need to convert and define them in words. He is in this sense at an advantage compared with the writer but he becomes at once far more liable to misinterpretation. The artist's problem lies in relating the subjective to the objective, his inner life to the world about him. Some objects seem of artistic value in that they express a facet of the artist's vision in concrete form. The merit of a work of art lies in the extent to which the artist succeeds in relating the one with the other.

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In contemporary British painting Stanley Spencer typifies this process with regard to religious themes. As a Christian, Spencer's spiritual life is rooted in the Gospels; his environment is a peaceful Thames-side village. And his attempts to express one in terms of the other constitute a profoundly moving series of paintings. Spencer's painting is of singular relevance to our times in that he re-interprets ancient truths in modern terms. By focusing on a particular theme almost continuously, he continues in art the analytical trend of modern literature. But one turns away to look for the painter with the broader vision, concerned not so much with the particular as with the general. For life is not a disconnected series of carefully labelled sections but a deeply-woven and complex unity. Writers, artists, scientists, philosophers, all are seeking

* At Arnhem, Holland.

truth in their own way, often diverging and in conflict, but with a similar aim in view. The task of religion is to achieve a unification of purpose and direction in this search. It is a tremendous prospect, and an intensely urgent one, if man is to emerge from his present spiritual chaos.

THAT DISCONTENT

By Ann J. Gower

(Ann Gower is a member of our Glasgow and Golders Green Congregations. She is a medical student at Glasgow University.)

TODAY many people appear to be frustrated and dissatisfied with life. There are various factors which contribute towards this. Two of these are the threat of nuclear warfare and the continual efforts of the advertisers to make us want more than we have. Advertisements exist to promote discontent. People about us are involved in a mad scramble to "the top". More pay, a bigger house, a better car—these are the idols of the twentieth century. A greater number of material goods of a better quality are the popular symbols of success—and who wants to be a failure? Moreover, we tend to concentrate upon the past or the future, ignoring the present which is in fact the only time we have. If we waste time regretting the past or fearing the future, the present moment will pass unheeded and unused leaving more regrets in its wake.

With the threat of nuclear warfare, the plans of youth may crumble under radioactive dust. However, there have always been disasters and death. These are challenges. If my life is likely to end in abrupt death, then let me use the time I have as best I can. Instead of a continual pre-occupation with self it would be better to follow the example of the man serving a life sentence who discovered happiness in making others happy. He led a very full life—editing a magazine and running a factory—even offering himself as a guinea pig for medical research and inspiring other prisoners to do so. If we accept circumstances as they are, we may use the opportunities open to us and so discover a more contented mind.

We may be discontented not because we have so little but because we have so much and we want more. Our values are warped. Albert Schweitzer tells us how the simple Africans are quite happy to work just enough to gain food, clothing and shelter—until the European comes along and wants his labour. The African has all he wants. He is content. The white man tempts him with luxuries and his discontent begins. It is not what we have so much as what we are, which makes us happy. "The fault, dear Brutus, is not in our stars, but in ourselves".

Discontent may also come from a lack of understanding of ourselves. We need to reorientate ourselves. The task is an inward one. It depends on us rather than circumstances. We must discover for ourselves what are the worthwhile things in life. Learn to love God and to serve Him.

So it seems to me, that the frustration of our generation is due not only to the troubled state of the world but also to disquieted minds—to a warped sense of values. We have been brought up with the idea that material goods will bring happiness. Of course, one must eat to live—but the fact is that many people ask far more than a reasonable dwelling place, food and clothing. Our minds are easily filled with trivialities. We forget the other side of life—the giving. It is the job of religion to give an indication of the true values of life.

A Constructive Reply

SIR,—Enid Shears may be a layman but her article in *The Inquirer* of August 2 is a gem, a constructive reply to a question that should be answered for a long time to come. I was greatly pleased at the grasp this layman has indicated in dealing with a clergyman's question.—Yours,

22 Kingsland Terrace, Burlington, U.S.A. **Robert S. Miller.**

A VISIT TO JOWAI UNITARIANS

By Mabel Bennes

I DID not want to refuse the repeated invitation of the young Unitarians who came to Margaret's conference at Christmas, asking me to stay a week at Jowai and visit their church. But how to get there, since Margaret could not spare time to come with me? The direct route from Kharang is steep and jungly and I could not find it alone. A motor road from Shillong to Jowai passes within three miles of our post office and market-place, Smit. I could follow people going to Smit on a market day, but could I find the track leading to the motor road three miles beyond? Dr. Hitschmanova's expected visit to Kharang in March seemed to offer a solution to my problem. I could join the party escorting her back to Shillong on March 17, and get the bus to Jowai from there. So the invitation was accepted — weather permitting. However, there was always the possibility that Dr. Hitschmanova might not reach Kharang, in which case there would be no party returning her to Shillong on March 17. As things turned out she did *not* come. Her plane was delayed at Hong Kong, and she had to cancel twenty-four hours of her programme. Margaret met her at Shillong; they had several hours together and Dr. Hitschmanova flew back to Calcutta to continue her world tour. Margaret thoughtfully sent me a note by messenger saying, "Get some of our girls to take you to Smit", and at dawn on the 17th she herself set out from Shillong to return to Kharang and I set out in the opposite direction. We met for two minutes at Smit, and I had to hurry on towards the motor road.

The sight of several men sitting on the grass with their bundles assured me the bus had not already passed, and I, too, sat down with my rucksack to wait. A man dressed in more European fashion than the others asked me in English where I was going and what was the time. He was showing friendliness to the stranger and at once I felt less isolated. One learns to value such small courtesies where one cannot communicate with people in their own language.

A cloud of dust rising between distant hills heralded the approaching bus. We all piled in, regardless of the legal limit, if there is one. I was ushered towards the first-class portion, the two front rows; and though the seats appeared already over-full a smiling girl made room for me. Wedged in, I could not turn round to see the conductor who spoke to passengers in Khasi or Hindi or Assamese; I could not tell which. There were loud discussions. Presently I heard in clear English, "Will you give me your fare, please?" That could only be meant for me and I passed my fare over my head. I was duly set down at Shillong and the first stage of my journey was achieved.

(To Be Concluded)

News Review

Bolton: Hallwell Road and Walmsworth: On Saturday, August 9, a goodly company was present at Hallwell Road Free Church, Bolton, to witness the Induction of the Rev. Kenneth Wright. The large congregation included members of the other Bolton Unitarian churches and also a number of friends from more distant churches. It was particularly pleasing to welcome members from the Knutsford Chapel (where Mr. Wright was brought up) and from Platt Chapel, Manchester (where Mr. Wright acted as one of their student-pastors for the last year of his college course). The service was conducted by the Rev. Albert Smith, of Knutsford, while the charge to the minister was given by the Rev. Dr. R. W. Wilde, of Cross Street Chapel, Manchester, who is also tutor in psychology at the Unitarian College. The charge to the congregation was delivered by the Rev. A. W. Long, of Unity Church, Bolton. After the service an excellent meal was enjoyed in the schoolroom.

The following Saturday, August 16, perhaps an even larger gathering assembled in the lovely old chapel on the hill at Walmsley to be present at Mr. Wright's second induction service. The weather was exceptionally good (especially by this year's standards), and many were encouraged to make the journey to

(Continued on page 284)

THE CALENDAR OF THE CHURCHES

SUNDAY, AUGUST 31, 1958

ABERDEEN, Unitarian Church, Blaxe Street, 11 and 6. Rev. W. B. TAYLOR
ABERYSTWYTH, New Street Meeting House, 11. Rev. D. JACOB DAVIES
ALPERTON, Dundonon Road Chapel, 11 and 6.30. Rev. ARTHUR W. WALLACE
ASHTON, Unitarian Church, Knowsley Road, 11-15 and 3. Rev. R. OLIS
ASTLEY, Unitarian Chapel, Manchester Road, 6.30. Supply
BATH, Trim Street Chapel, Unitarian, 11. Rev. S. SPENCER
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7. Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7. Mr. WILLIAM MCMILLAN
BOOLE (nr. Stourbridge), Unitarian Church, 11. Rev. ROBERT TAYLOR
BRIDGNORTH, Free Church, High Street, 11. Rev. P. HASLEGRAVE
BRIERFIELD, Unitarian Church, Scarborough Road, 6.30 (September 7). Mr. E. E. LLOYD
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30. Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30. Supply
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30. Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30. Mr. FRANK LOWE
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30. Rev. S. H. KNIGHT
BOLTON, Unity Church, Deane Road, 10.30. Rev. ARTHUR J. LONG
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30. Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11. Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15. Mr. PERCY RILEY
BRADFORD, Town Hall Square, 10.45 and 6.30. Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 3. Sunday School, 6.30. Supply
BRIGHOUSE, Unitarian Church, 11. Rev. G. RANDELL JONES
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30. Mr. COLIN S. DENEY
BRISTOL, Lewin's Mead Meeting, 6.30. Mr. R. L. NICHOLSON
BRISTOL, Oakfield Road, 11. Mr. R. L. NICHOLSON, 6.30, Mr. J. B. MACEE
BURNLEY, Unitarian Church, Trafalgar Street, 3. Rev. L. HALLWORTH
BURY, Bank Street, 11 and 6.30. Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11. Rev. DUDLEY RICHARDS
CARDIFF, The West Grove Unitarian Church, 6.30. Mr. ARTHUR WILSON
CHATHAM, The Church of the Great Commission, Hanwood Hill, 3. Mrs. IRENE HYDE
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 3. Sunday School, 6.30. Rev. J. M. QUIST
CHESTER, Matthew Henry's Chapel, Trinity Street, 11. Rev. L. A. GRIBBLE, 6.30. Miss C. T. HANSON
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30. Rev. ERNEST SHAW
CHESTERTON, Ebenezer Chapel, Atherton, 10.45 and 6.30. Rev. KENNETH TURNER
COVENTRY, Great Meeting House, Holyhead Road, 11 and 6.30. Rev. E. H. MORRIS
CREWE, Free Christian Church, Beech Street, 6.30. Supply
CRYMMYRTH, Unitarian Church, Hermitage Street, 11 and 6.30. Mrs. M. R. DRYDEN
CUDWORTH, Free Christian Church, Wellington Road, 11. Rev. J. P. CHALK
DEVIZES, William Street Chapel, 11. Children's Chapel, 6.30. Rev. F. CUTTER
DERBY, Friar Gate Unitarian Chapel, 6.30. Supply
DITCHLING, Old Meeting House, 10.45. Dr. Ernest Green
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30. Rev. G. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 11. Sunday School, 6.30. Rev. PHILIP C. WHITEHOUSE
DUBLIN, Stephen's Green, West, 11.30 and 7.30. Rev. E. SAVAGE HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 6.30. Mr. J. MOWDAY
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30. Mr. C. E. MORRIS
DUNDEE, Unitarian Church, 31 Constitution Road, 11. Rev. R. E. BROWN
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30. Supply
EXETER, George's Chapel, South Street, 6.30. Rev. Dr. F. D. MAURICE-ELLIOTT
GEE CROSS, Hyde Chapel, 11 and 6.30. Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11. Rev. R. C. THOMSON
GLOSSOP, Pittsdale Street, 2. Sunday School, 10.45 and 6.30. Rev. W. H. CORNELL
GOSPORT, Bury Street, 3. Rev. J. M. QUIST
GREAT YARMOUTH, Old Meeting (Unitarian) Church, Middlegate Street, 7. Supply
GUILDFORD, Ward Street Church, 11.15. No Services during August
HALE CHAPEL, Hale Barns, 10.45 and 6.30. Supply
HALIFAX, Northgate End, 3. Rev. J. B. TOWERS
HARTFORD, Free Christian Church, South Terrace, 11 and 6.30. Rev. DENNISON HILTON
HASLEMERE, Great Meeting, Bolton Lane, 11 and 6. Supply
HASTINGS, Worthing Road, 6.30. Rev. J. MARTYN HALL
HAVERFORD, Priesthaven Street, 6.30. Rev. J. B. TOWERS
HULL, Park Street Church (Unitarian), 6.30. Supply
ISLE OF WIGHT, Newport, High Street, 11 and 6.30. Rev. W. J. CARTER
KENDAL, Mobber Place, Unitarian Chapel, 6.30. Rev. T. WARDLE
KIDDERMINSTER, New Meeting House, 11 and 6.30. Rev. W. BRADSHAW
KINGSWINFORD, South Street Chapel, 11 and 6.30. Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30. Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30. Rev. J. S. PATRICK
LEICESTER, Northampton Road, 11. Rabbi Church, 6.30. Mr. C. V. WEDON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30. Rev. H. W. KENDALL
LEICESTERSHIRE, Sanvey, Miss J. F. Lockley, Kilbury, Garth Road, 11. ——
LEWES, Westgate Chapel, 11.15. Mr. J. NEWMAN
LINCOLN, High Street, Unitarian Church, 6.30. Supply
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30. Dr. P. N. TAYLOR
LIVERPOOL, Renshi Free Church, 11. Rev. NORMAN KNIGHT
LIVERPOOL, Domestic Mission, 9622 Street, 6.30. Rev. J. KERR MORRIS
LIVERPOOL, Gateacre Chapel, 11. Rev. S. E. BUTLER
LIVERPOOL, Hamilton Road Branch, 3. Sunday School, 6.30. Rev. NORMAN KNIGHT
LIVERPOOL, Mount Street, 6.30. Rev. S. E. BUTLER
LIVERPOOL, Ullet Road, 11, and 6.30. Revd E. B. SMART
LONDON, Ball Street, Edgware Road, 6. No Service
LONDON, Blackheath Hill, Unitarian and Stanhope Street Chapel, 6.30. Rev. F. HANDFORD
LONDON, Brixton, Effra Road, 11. Rev. E. G. LEE
LONDON, Brixton Church, Princes Gardens Terrace, Notting Hill Gate, 11. Dr. MORTIMER RUTH, 6.30. Mr. R. O. WILLIAMS
LONDON, Finsbury Park, Upper Lane, 6.30. Miss E. M. BUTTERS
LONDON, Golders Green, Hoop Lane, 6.30. Rev. D. P. MAY
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30. Rev. RALPH E. GRIMWADE (Dec. 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11. Rev. Dr. Stephen P. MAY
LONDON, Highgate Hill Unitarian Church, 11. Rev. T. E. DAVIES
LONDON, Ilford High Road, 6.30. Dr. Dorothy Tennant
LONDON, Islington, Upper Street, Pentonville Hill, 6.30. No Service
LONDON, Kensington Unitarian Christian Church, Queen Road, 11. Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11. Rev. W. M. LOTZ
LONDON, Leytonstone, Fast Bridge Road, Kassia Green, 6.30. No Service
LONDON, Richmond Hill Church, Bristol Grove, 6.30. Rev. W. M. LOTZ
LONDON, Richmond Free Church, Ormond Road, 11. Mr. ALAN WILLIAMS
LONDON, Stamford, Mare Place Lane, Unitarian Church, 11.30, Children's Church, 6.30. Rev. ARTHUR PEACOCK
LONDON, Wandsworth Unitarian Church, East Hill, 11. Rev. ARTHUR PEACOCK (also 4.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6. Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newsham Road, 6.30. Rev. DUDLEY RICHARDS
LYTHAM ST. ANNES (Ansdell), Chanonry Road, 11. Rev. W. A. M. HELLABY
MACCLESFIELD, King Edward Street, 10.45. Rev. C. D. PEERS, 6.30, Supply
MARSDEN, Unitarian Church, Market Buildings, 6.30. Mrs. MORGAN HILTON
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30. Rev. DAVID C. DEAN
MANCHESTER, Cross Street Chapel, 10.45 and 6.30. Dr. R. W. WELCH
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45, Rev. JOYCE HAZLEHURST, 6.30, Mr. PETER JONES
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30. Rev. W. HILL WARDING
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30. Rev. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30. Mr. H. BRADSHAW
MANCHESTER, Renshaw Street Mission, 6.30. Rev. R. L. HOWDEN
MANCHESTER, Stand Chapel, Whitefield (September 7), 10.45 and 6.30. Rev. SYDNEY H. KNIGHT
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. PHILIP M. BROWN
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. JOHN GILL
MANSFIELD, Old Meeting House, 10.45, Mr. G. G. GOODWARD, 6.30, Rev. J. W. RICHARDSON
MAPPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday
MIDDLETON, Free Christian Church, 6.30. Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 3.15, Rev. DAVID C. DEAN
MORETONHAMPSTEAD, 3 and Nearness Assist., 6.30. Rev. C. G. TOZER
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Hillsons Place, 11 and 6.30, Rev. JOHN STORER
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30, Mr. W. HARWOOD, 6, Mrs. WADE
NORTHAMPTON, Kettering Road Church, 11, Mr. A. W. KIRBY
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. ERNEST PEEN
OLDBURY, Unitarian Church, Birmingham Road, 11 and 6.30, Rev. HAROLD A. GOSS
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30. No Service
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6. Rev. L. HALLWORTH
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. GORDON BEVERLEY
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. JOHN ROWLAND
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. DUMBLE
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. STURGESS
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. HELLABY
RINGWOOD, Hants., The Meeting House, 11, Rev. FRANCIS TERRY
ROWNTON CHAPEL, Nr. Horwich, Lancs., 3, Rev. P. I. PRITCHARD
ROCHDALE, Blackwater Street, 10.30 and 6. Supply
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. E. PHILLIPS
SALE, Ashton Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 6.30, No Service
SHEFFIELD (Attercliffe), 6.30, No Service
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOWELL
SHEFFIELD, Unity Church, Cricklewood Road, 11 (only), Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11, Mr. ARNOLD GRAVES, 6.30, Rev. H. N. BACON
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SHREWTON, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. WHITAKER
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Mr. DAVID L. HOUSE
SOUTHEND-ON-SEA, Dorsley Road, 6.30, Mr. J. HALLAM
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
SPALDING, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. BRAITHWAITE
ST. HELENS, Corporation Street, 6.30, Mr. E. F. LLOYD
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. WILLIAMS (also 11, 2nd Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. SHARPLES
SWANSEA, Unitarian Church, High Street, 6.30, Rev. R. VINEY (also 11, First Sunday in the month)
SWANSEA, Pentard Free Christian Meeting House, 11, Rev. R. VINEY
SWINTON, Station Hall Road, 10.45 and 6.30, Supply
TAUNTON, Mary St. Chapel, 11, Supply
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KEMPE
TONBRIDGE, Unitarian Church, 10.45 and 6, Rev. ALEC L. PEARCE
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES FAITHS
TROWBRIDGE, Congre Unitarian Church, 6, Rev. S. SPENCER
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WATFORD, Friendly Room, Church Road (by permission), 7.30 (1st Sunday in the month), Mr. J. RAMSDEN
WALLASEY, Memorial Church, Manor Road, 11, Mr. F. FITZPATRICK, 6.30, Rev. L. A. GRIBBLE
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. WILLIAMSON, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6.30, 1st Sunday in the month)
WESTON, Flowergate, 2.30 (Junior Church), Mr. J. H. COOK
WILMSLOW, Dean Row, 10.45, Rev. PERCEVAL PHILLIPS, STEAL, 6.30, Rev. PERCEVAL PHILLIPS
YORK, St. Saviourgate Chapel, 6.30 (suspended during August)
THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7. Rev. COLIN GIBSON
MELBOURNE, Unitarian Church, Collins(ed) Place, C.2; Unitarian Hall Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m., Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship. Rev. R. H. FITCHETT, 132 Duke Street, Kalamunda, West Australia
SYDNEY, New South Wales, Unitarian Church, 15 Pitt-st Street Golf College St.), 7.15, Rev. D. W. BARNARD, Manse Telephone LX 3323
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Glen Alber, Melbourne, C.1. Minister: Rev. W. BOTTOMLEY. Meetings as advertised.
STRATH COMMUNITY CHURCH, Austin Road, Stafford (Vic.) 3.5, weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. ANDREW CORDEROY
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JOHNSON
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. P. HEWITT

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7. Mr. M. J. WILSON
WELLINGTON, Service suspended — Enquiries — Mrs. WARNE. Tel. 40-272

SOUTH AFRICA

CAPE TOWN, Rose Street, 11, Sunday School, 7, Service, Rev. HOWARD C. RATTRAY

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Birth

Nicholson—On August 18, at Chatham, to EILEEN MARY (*née* SUTTON) and JAMES WILLIAM VERNON, a daughter, EILEEN WINIFRED.

Death

Evershed—On August 13, 1958, at North View, Daux Avenue, Billingshurst, Sussex, JOHN JAMES EVERSHED, aged 89, beloved Husband and Father. Schoolmaster at Ripley and Purley.

THE INQUIRER

All board and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.
TEL.: EUS. 7554 Editorial: EUS. 2912

Normanhurst Hotel

A LATE SUMMER? September holidays at "Normanhurst", the small, friendly Hotel in South Coast resort noted for mild climate. Recommended by Unitarians. Some vacancies from the 6th, 7 gns. to 10 gns., including full board, early tea, coffees, baths, fresh fruit, use of beach hut. No gratuities. Vegetarian if desired. Twin beds; h. and c.; Slumberlands. Two comfortable Lounges. Informative illustrated brochure and coloured town booklet free on request. NORMANHURST PRIVATE HOTEL., Sea-front, St. Leonards-on-Sea, Sussex. Best position on three-mile Promenade, facing full South. Near Sun Lounge (orchestra). Telephone: Hastings 4784.

(*Continued from page 282*)

Walmsley from quite far afield. The service was conducted by the Rev. Ben Gill, of Ainsworth, the charge to the minister being spoken by the Rev. Irvin Hodgson, of Flowery Field Church, Hyde, and that to the congregation by the Rev. Wm. Stephenson, of Chorley. Some 150 persons afterwards sat down for tea in the school.

N. Ireland: Dromore: A service to commemorate the creation of the new Prince of Wales received wide publicity in the North of Ireland Press and the television news service.

A very large congregation assembled on Sunday, August 17, for the consecration of the graveyard extension. A handsome new wall, new gates, and new paths have been constructed at a cost of over £1,100. After a service in the Church, conducted by the minister, the Rev. A. E. Peaston, the choir and ministers processed around the new ground to claim it for the congregation, the presbytery, and the Lord. Praise was led by the local band, of which the minister is vice-president. The solemn act of consecration was performed by the Moderator of the Bangor presbytery, the Rev. S. L. Johnston, of Bentridge.

Ringwood: A meeting to welcome the Rev. Francis Terry, the new minister of the Meeting House, and Mrs. Terry was held on July 22, and was made the occasion of an Autumn Rally of the Southern Unitarian Association. A short introductory service was conducted by the Rev. Lawrence Redfern. After tea, the Welcome Meeting was held in the Meeting House, at which greetings and good wishes were expressed on behalf of the District Association, its congregations, the Women's League, and friends in Ringwood. Proceedings closed with a devotional Epilogue conducted by the Rev. Francis Terry.

Extensive renovations have been planned and are to be carried out with the aid of funds raised by the congregation and their well-wishers, including considerable sums provided by the John Gregson Fund and the Historic Churches Trust. The first instalment of the work is now in hand.

Cinema

For the second time, a film has been made from the popular Russian novel, *Quiet Flows the Don*, the first being a silent version. The latest, at the BERKELEY, Tottenham Court Road, is a delightful colour production in which we hear the musical intonations of Russian voices, and follow the dialogue in the subtitles. It is a love story of Cossack peasants, set against a peaceful background (at first) of rural activities, then carried on into the war period of 1914. It was filmed in the region described in the novel, and some of the older generation of Cossacks actually took part, giving advice about the wedding-scene ritual, or acting small parts in the film. With a few reservations—for instance, the touches of melodrama at all focal points—*Quiet Flows the Don* can be warmly recommended.

B. L.

William Heeley

William Heeley was a lifelong member of Lydgate Chapel, a member of a family that has been associated with the Chapel for four generations. He attended right up to Easter of this year, when he died at the age of 91. He had served for many years as Sunday School Superintendent, as Chapel Trustee, and as Chapel Secretary (for forty years). Prior to his retirement at 65 in 1932, he had been a Divisional Officer of the West Riding County Council for twenty-eight years. A keen vegetarian for over sixty years, he was a vice-president of the National Vegetarian Society, and was one of the founder members and the first president of the Huddersfield Healthy Life Society. He also worked actively for the Colne and Holme Valley Committee for the Blind. A Memorial Service was held on August 8 in Lydgate Chapel, conducted by the Rev. L. Chandler, when an address of tribute to him was given by the Rev. J. B. Tonkin, a former minister and a friend of William Heeley and his family for over twenty-five years. His memory and what he has done for Lydgate Chapel will long remain with, and be treasured by, the congregation and friends of the Chapel.

J. B. T.

John Hartley Threlfall

We regret to record the death on Sunday, August 3, of Mr. John Hartley Threlfall. From early manhood, identified with movements aiming at human enlightenment, in Hope Street Church, Liverpool, of which he was a member for many years, he found his spiritual home. We mourn his passing, but we rejoice in having shared the friendship of a kindly and gracious soul.

The funeral service—conducted by the Rev. S. R. Butler, the address being given by the Rev. C. A. Piper—was on Wednesday, August 6, followed by cremation, the Rev. S. R. Butler officiating.

C. A. P.

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